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administered, that there was no visible Church of Christ, that the gates of hell must have prevailed against it, that our dear and blessed Redeemer could not, upon your principles, be the true Messiah, and that your system leads to absolute infidelity. There is a climax for you, Mr. Editor. If you affect to despise or attempt to evade these arguments, I will be at liberty to construe such conduct into inability; but if, without turning to the right hand, or to the left, you grapple manfully with them, you shall hear from me again. In the meantime,

I remain, with Christian charity,

PHILAETHES.

P.S.—To the second portion of my letter I would more particularly direct your attention—namely, the visibility of the church.

We have not published the whole of the above letter, for this reason—we have already stated to our correspondents, that it is essential that each letter addressed to us should be confined to some one subject. The limits of our paper render it necessary to adhere to this rule. We, therefore, publish "Philaethes's" account of himself, and that part of his letter which he especially calls on us to answer. The part which we have omitted relates to a quite different subject, the passage in the Book of Maccabees, and contains nothing which we have not answered already. We therefore apply ourselves, as "Philaethes" himself requires, to what he says of the visibility of the church.

Proofs from Scripture are entitled to the greatest attention from us. "Philaethes" quotes Matt. xviii. 17; but, if he will look at the place in his Douay Bible, he will see that it relates merely to offences of one man against another man—"If thy brother shall offend against thee." It is of that case only that our Saviour says—"Hear the Church," for the church should strive to reconcile brethren, and bring them into peace and love with each other.

"Philaethes" quotes also Hebrews xiii. 7 and 17—"Obey your prelates, and follow their faith." Now, here we must insist on coming to an understanding with "Philaethes" on the real meaning of this precept. Does it mean that whatever faith the prelates we happen to be under may choose to adopt, that we are bound to follow his faith? Or, is it to be understood with the limitation which St. Paul elsewhere lays upon our following himself—"Wherefore I beseech you to be ye followers of me, as I also am of Christ."—1 Cor. iv. 16. But we are not to follow even Paul, except as he followed Christ, for he says—"Though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema."—Galatians, i. 8.

We call upon "Philaethes" to say whether he does or does not admit that a difference must be made between the "faith of the church" and the opinions and doctrines of particular bishops and doctors. To help him to answer this we give him an instance:—

Azorius, one of the greatest doctors of the Church of Rome, says—"The image is to be worshipped with the same honour and worship with which we worship those whose image it is." And this was not merely a singular opinion of his own, for he says further—"This is the constant sense of the divines."—*Instit. Moral.* par. i. Lib. 9. c. 6. And we could give a long list of the most celebrated divines in the Church of Rome who have said the same. We could even go farther, for the pontifical published by authority of Pope Clement VIII. contains these words—"The legate's cross must be on the right hand, because latria, or Divine honour, is due to it."—*Edit. Roman.* p. 672. And Almaine says—"The images of the Trinity and of the cross are to be adored with the worship of latria."

Is "Philaethes" a "worshipper of images?" We trust he is not. But if we should charge him with it, on the ground that a multitude of the greatest doctors and teachers of the Church of Rome have actually taught it, and that he, as a Roman Catholic, is bound to follow their faith, how would he answer us? Would he not say that these things were the errors of individuals, and not the doctrines and faith of the church? Would he not say this, even of that worship of the legate's cross which was sanctioned by Pope Clement VIII.?

Well, then, we ask, How are we to distinguish that this doctrine is really an error of individuals, and not the faith of the Roman Catholic Church? What answer will he give to this? Will he say that he knows it, because this doctrine was never decreed by a general council? He cannot say this, because this very doctrine was actually decreed by the second Council of Nice, in the year 787, which all Roman Catholics hold to be a general council. These are the words of the council—"These precious and venerable images, as is aforesaid, we honour and salute, and honouring, we adore them"—that is to say, the image of the humanity of the great God, and of our Saviour, Jesus Christ, and of our holy and undefiled lady, the Mother of God . . . also the images of the saints and incorporeal angels," &c., &c.—*Concilia Generalia*, Labbe and Cossart, vol. vii., p. 332.

* "Thou shalt not adore them"—God's commandment in the Douay Bible.—Exodus xx. 5.

Now, how will "Philaethes" show us that "adoring images" is not a doctrine of the Catholic Church, but only an error of particular doctors and bishops, and councils? Can he make any answer now but this, that there never was any such thing in any of the Catholic creeds, in which the church taught and declared her faith?

We think this answer a very good one: only we are puzzled to understand how any one who holds the Creed of Pope Pius IV. can venture to give such an answer; for one of the articles of that creed is as follows—"All other things delivered, defined, and decreed by the general councils, I, without doubt, receive and profess." How can any one who professes this refuse to "adore images?" We submit this to "Philaethes's" consideration.

But now to apply this principle to the visibility of the church in the time of Berengarius—that is, in the eleventh century. We look to the creeds of the Catholic Church in that age, and we do not find in any of them the doctrine which the Pope and some bishops sought to force on Berengarius. We, therefore, conclude that the doctrine in question was not any part of the faith of the church, but only a private opinion of that Pope and those bishops.

We find that "the church" then held precisely the same creeds which the Church of England and Ireland holds now. These creeds were the public authorized testimony of the church, as a church, to what she held as the Catholic faith. Any errors then prevailing among particular bishops were not in the creeds of the church, and, therefore, were not the faith of the church; and, therefore, notwithstanding the errors of individual bishops, we have no difficulty in acknowledging at that time both the faith and the visibility of the church, while condemning and rejecting the errors which were held by individuals.

We have shown that this principle—"that the faith of the church is delivered in the public creeds of the church, and in them alone"—is the only one that can at once enable us to be Catholics, and yet preserve us from being "worshippers of images." On that great principle we, who hold to the ancient Catholic creeds, as the declaration of our faith, have no difficulty in showing the perpetuity and visibility of the Church of Christ.

But can those who hold the Creed of Pope Pius IV. show the perpetuity and visibility of the church on the same principle? It is clear that they cannot; for if the creed of Pope Pius be, as it professes, "the Catholic faith, without which no one can be saved," then, surely, it was necessary that there should have been in every age a visible church professing that creed. Surely "Philaethes" must know that no church on earth even professed that compilation of Pope Pius as its creed until the Roman Church did so in 1563. If that creed be indeed "the Catholic faith," where was the visibility of a church professing it for 1500 years?

We trust "Philaethes" will give a candid consideration to a principle which will enable him to hold the perpetuity and visibility of the church, without being involved in "worshipping images" and other such things; in other words, a principle which will enable him to be a true Catholic, following the apostles, bishops, and martyrs "as they followed Christ," and not otherwise.

We shall be glad to hear from "Philaethes" again, provided he will confine each letter to one subject. And we would suggest to him to write less boastfully: we always try to avoid vain boasting ourselves, and our correspondents would do well to follow our example in this.

We have to thank "Philaethes" for his private letter, in which he gives us his name, and informs us that he was educated for the priesthood, giving us, at the same time, sufficient reference to vouch for his statement. The fact of his education, of course, renders him a desirable correspondent for us.

THE SIN OF JEROBOAM.

MR. EDITOR—Reading in your last number (December) of the CATHOLIC LAYMAN the letters of your correspondents, "Petitor Fontium" and "A Retired East Indian," on the subject of the Roman Catholic view of the second commandment and practice of image worship, it occurred to me it might be useful towards the farther elucidation of the important question, whether the Church of Rome in that view and practice be opposed to the Bible or not, to follow out and add something to the Scriptural evidence adduced by your latter correspondent. He very justly argues, that the golden calves, made by Aaron, were intended to be representations of Jehovah—the God of Israel—from the words addressed by him to the people, in the ceremony of exhibiting the images to their view—"These be thy gods, O Israel, which brought thee up out of the land of Egypt," plainly implying it was no new object of worship he was setting up, but only a visible representation of Jehovah, whom they had chosen to be their God, and "who had brought them up out of the land of Egypt;" and also from the still plainer words—"To-morrow is a feast to the Lord," meaning thereby the feast of the dedication of that image to his honour. Yet, we know that Aaron and the people were guilty

of a grievous sin in making and bowing before this image, though intended by them to be a representation of the true God; and St. Paul charges them with idolatry—1 Cor. x. 7. (I quote from the Douay Bible)—"Neither become ye idolaters, as some of them. As it is written, The people sat down to eat and drink, and rose up to play." From this passage in that Bible there is a reference to Exod. xxxii. 6, showing that the translators or commentators were fully aware that the Apostle alluded to Aaron's sin.

Again, in Deut. iv. 15, 16 (Douay version), the Israelites are exhorted thus—"Keep, therefore, your souls carefully. You saw not any similitude in the day that the Lord God spoke to you in Horeb from the midst of the fire, lest, perhaps, being deceived, you might make you a graven similitude." Thus it appears, while they were allowed to hear the voice of the true God, they were not permitted to see a *similitude* of him, lest they might be tempted to make a copy, or a graven image of Jehovah, according to the similitude, for religious use and adoration.

The next proof is taken from the sin of Jeroboam, of whom it is said—"He made Israel to sin." In the Douay Bible (3 Kings xii. 28, 30) the following account is given of it:—"And finding out a device"—that is, to prevent any of the ten tribes going up to Jerusalem to worship, according to their previous custom, and of the political effects of which he was much afraid—"he made two golden calves, and said to them, Go ye up no more to Jerusalem; behold thy gods, O Israel, who brought thee out of the land of Egypt. And he set the one in Bethel, and the other in Dan, and this thing became an occasion of sin, for the people went to adore the calf as far as Dan."

There is a note at the bottom of the page, on the first of these verses, in the following words—"Tis likely, by making his god in this form, he mimicked the Egyptians, among whom he had sojourned, who worshipped their Apis and Osiris under the form of a bullock." But I would venture to suggest, is it not more "likely" that he imitated Aaron, since not only the material and form were precisely the same, but the words of proclamation also? In the above note, though it is not expressly said that Jeroboam set up false gods as objects of adoration, yet the impression left on the mind of the reader is, perhaps, that he did. However this be, it is very material to our argument to determine the precise nature of Jeroboam's sin. Accordingly we turn to 3 Kings xv. 31 (Douay Bible), and find it declared that "it was not enough for him [that is, for Achab] to walk in the sins of Jeroboam, the son of Nabat, but he also took to wife Jezebel, the daughter of Ethbaal, King of the Zidonians, and he went and served Baal." From this passage it appears that Achab's sin was different from, and much worse than Jeroboam's. We are also plainly told what Achab's sin was—that it was serving the false god, Baal. What, then, was Jeroboam's? Was it, too, the worship of a false god? If so, where was the difference between them? Could the worship of one false god be so different from, and so much worse than that of another, as to call for the strong reprehension of the sacred writer? The doctrine of Holy Scripture is not so. There the pretended deities are put all upon the same level, and their worshippers are characterized as alike contemptible and wicked—"They that make them are like unto them, and so are all they that put their trust in them."

But if this be disputed, there is further evidence sufficient to settle the question, and determine unanswerably the precise nature of Jeroboam's sin. This proof is taken from the case of Jehu, another of the kings of the ten tribes. From his history we learn that he was specially appointed by Jehovah to punish the house of Achab for their sin in serving Baal.—See 4 Kings ix. 6, 7. In the same chapter there is an account of his commencing the execution of the sacred task thus intrusted to him. In the following chapter (15, 16 verses) is related the meeting of Jonadab, the son of Rechab, with Jehu, while engaged in his enterprise, and Jehu's inviting him to come up into his chariot, and saying to him, "Come, see my zeal for the Lord." The succeeding verses, which it would occupy too much space to quote in full, tell us that "Jehu slew all that were left of Achab in Samaria," and describe minutely, also, how he destroyed the worshippers of Baal, which is summed up thus in 28th verse—"So Jehu destroyed Baal out of Israel." He is commended for his courage and faithfulness in fulfilling the commission intrusted to him, and promises are given of the continuance of his descendants on the throne of Israel for several generations. Most unquestionably Jehu is described as the champion of the true God—Jehovah, the God of Israel, against the false God, Baal. Nevertheless, what is said of him in the 29th verse? "But yet he (Jehu) departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he forsake the golden calves that were in Bethel and in Dan."

The conclusion, then, is inevitable, that Jehu's and, consequently, Jeroboam's sin consisted not in worshipping false gods, but in making and venerating images of the Lord. It appears to me to be rigidly demonstrated, and it follows as clearly that the Church of Rome, in sanctioning the use and veneration of images

of the true God, is guilty of the sin of Jeroboam; that the strong presumption further is, that what Protestants call the second commandment is directed against and condemns that sin: therefore, that the Romish division of the commandments is erroneous, and the Protestant the right and just one.

A LOVER OF TRUTH.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

DEAR SIR—I live in the west of the county Waterford, near the town of Youghal, where Father Foley kept what the Protestants called a "religious theatre" some time ago, but, like many other undertakings, it did not tell well, times being bad, and the people too fond of cash (small blame to them; 'tisn't got very easy).

Well, Mr. Editor, I must tell you there was in this neighbourhood, some time ago, a clergyman of the Protestant Church (Mr. Aldworth)—and sure they are calling it a Catholic Church now—and a civil gentleman he was; but, however, like the readers in Kilcommon, he alarmed the priests with what are called "controversy lectures."

Well, as we expected, the priests determined not to let him have "all the game to himself," so they began to lecture in the chapel, and one of them (Father Smiddy) said they made thirty converts, though we never saw them, and he told Mr. Aldworth so in a letter he wrote to him. But what I want, Mr. Editor, is your opinion on a part of his letter to Mr. Aldworth, and to know from you why the people are not allowed to exercise their judgment in the same way, and under the same circumstances, that Father Smiddy says he would exercise his own; and why a priest should be the first man to prevent us.

I now give you the part of his letter in question:—"Let me also inform you"—to Mr. Aldworth—"that, within the last year, at least thirty persons have fled to the rock of Catholicity from the shifting sands of Protestantism. Can you boast of anything like this? Thanks again to God, the work of conversion is going on rapidly in Youghal. Without presuming to dictate to any one, I must say that, if I saw the steady and thinking individuals of the crew thus deserting my ship, I should very minutely sound the planks and examine her condition, no matter by what human authority she was warranted safe."

Well, Mr. Editor, I was listening to a lecture delivered in Ardmore school—where St. Declan lived and preached—by a Protestant clergyman, and he said that, in his opinion, 34,000 of the people of Ireland had gone to church; and I'm told that reading the Douay Bible made them do so, and that puzzles me right and left. I don't know what to say to it; 'tis like beating a man with his own stick; and, Mr. Editor, if this is the case, I think the sooner we examine our vessel the better; and, I'm told, the boys in America are doing something like it, and, in my humble judgment, a good many of them are taking the sea-store which your paper says St. Chrysostom recommended so many years ago; and maybe its the ignorance is dying out "of the boys instead of the faith." I'm told they are at liberty to think as they like in America, and, I think, we ought to be allowed to do so here, too; and sure, if a gentleman is kind enough to read the Douay Bible to a person, 'tisn't like liberty to send a bellman after him, as I'm told the priests do in Meath, and in some other parts down, and, I'm thinking, it might serve their cause after—for, as Jem Carty says, it may have the same effect on the readers as it has on a swarm of bees; shouting and bell-ringing will make them pitch and begin to work, instead of driving them away; and, I'm beginning to think (and more of the boys, too) if the church is infallible, it don't want the support of a bellman at any rate. I hope, Mr. Editor, you will pardon me for trespassing on you; but your kindness in printing Pat Murray's letter and T. M'D's made me apply to you for a little information.

I am, Mr. Editor,

Your humble servant,
JEREMIAH O'REILLY.

Clashmore, county Waterford.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I have heard say from my neighbour, Pat Murray, and from other honest people too, that ye are a kind man, that will not grudge a bit of advice to a poor man in a nonplush. Sir, it was only last October that my poor Frank was taken from me with the fever. A better boy never lived. From the time that he was the hith of my knee, his mother nor I never had to say a cross word to him; and, sir, it is hard to lose him now, when he was beginnin' to be a support and a comfort to us; but it was the Lord took him, and blessed be his will. Well, sir, we gave him a decent berrin', and its we weren't stingy to the priest either; for I'd scorn to save money that could be either a credit or a profit to poor Frank. And we were wishin', last month, to have more masses said for him; for though there couldn't be a better Christian nor Frank, nor one that made a happier end, I know it's only saints and holy bishops that can expect to go strait to heaven without passin' through purgatory. No, sir, I went up to the master, Mr. Carter, to borrow a

pound; for with all we had spent in the berrin' we were hard put to it, and the master is a good and a kind man, and I didn't mind askin' him. And, when I told him what made me want the money, ses he to me—"Mike," ses he, "I don't think you're wise in the way you're spendin' your money; for," ses he, "didn't you tell me that your son died trustin' in the Lord Jesus Christ to save him; and don't you think he is able to save us from hell or purgatory?" "He is, sir," said I; "but shure we're all sinners, and sin must be punished." "That it must," says he; "but didn't the Lord Jesus bear the punishment of our sins on the cross, and would God be so unfair as, after he had borne the punishment, to take it agen out of his people, and to be angry with the people he died for?" So, Mr. Editor, though I didn't half like taking it on me to instruct the master, yet as ye couldn't expect a Protestant like him to know the Catholic doctrine as well as one that had been taught by the priest like me, "Sir," ses I, "you're under a great mistake; if God sends souls to purgatory it's not that he hasn't forgiven them, or that he's angry with them, but, sir, the priest told me that it's in the Bible that nothing defiled can enter into the kingdom of heaven; or if it's not in the Bible, it stands to reason anyhow. Sure if ye were to ask my little Paudheen into yer house, his mother wouldn't let him into yer drawin'-room before he was washed from top to toe, and if she sent him up dirty yer honour would be right to turn him out again; and so it stands to reason, too, that a soul is not let into heaven until all the sin is burnt out of it, and till there's not as much left as would darken the white of your eye." So, Mr. Editor, I thought the master saw the sense of that, and he stood, for a while, as if he was considering; and at last, "Mike," ses he, "does yer little Paddy ever cry when he's being washed?" "Troth he does, sir," ses I, "whenever his mother tries him that way." "Well," says he, "and if I was to invite him to my drawin'-room, as you say, would you mind his cryin' a little, or would you have him washed till he was quite clean?" "Ah, then, your honour," ses I, "I wish you saw him when his mother gets hould of him; troth he might roar as he liked, but whether he liked it or not, she would not let him out of her clutches till she had made him fit to be seen." "Why, then, Mike," says the master, "here's the money; but I advise ye to consider what ye do with it; for," ses he, "it's no pleasure to God to put Frank to pain, and ye may depend on it he won't send him to purgatory if it's not good for him, and sure he would know better than you. And if all the sin isn't burned out of him yet, it's better for him to bear a little pain till it is, than let him go into heaven with it in him. Sure," says he, "ye might as well let yer little Paddy come into my room with a dirty face, just because he did not like havin' it washed."

So, Mr. Editor, I have been thinking since over what the master sed, and talking it over with my wife, and we were never worse in want of a friend's advice. For though it's the hardest winter we have had this many a long year, and though the money would come handy to us, I'd rather pawn the last stitch of clothes we had, and go without a stick to warm ourselves, sooner nor Frank should want anything that wd do him good. But I've been thinking that maybe Frank would not be obliged to us if we got him out of purgatory before the Lord's time to take him out. For sure he would not like it if, when he got into heaven, the other souls looked down on him, and said—"There's the fellow that his friends got in here before he was half cleaned, and with half his sins not burned out of him." So, sir, a word of advice will much oblige

Your humble servant to command,

MIKE DOLAN, of Westmeath.

[We tell Mr. Dolan candidly that if a man does not forsake his sins in this world, we don't know of any way for his getting rid of them in the next. However, we are quite sure of this, that if God has provided any such way it would be a very unfriendly thing to prevent a man's having the full benefit of it. And since Mr. Dolan says that his son died trusting in his Saviour, we advise him to leave him in his hands, assured that he will not make him suffer more pain than is for his good.—ED. C. L.]

FARM OPERATIONS FOR JANUARY.

Any winter ploughing remaining undone should be put out of hands without loss of time, that the land may receive the ameliorating influence of the winter's frosts and thaws as much as possible, taking advantage when the land is dry, but avoid ploughing when the land is saturated with wet. All stubble ploughing ought to be deep, certainly not less than seven inches, and, if possible, ten inches. To turn over the latter-mentioned depth, it will be necessary to yoke three horses in the plough. Shallow ploughing is useless; and good after-crops can never be raised when this practice is followed. Attend closely to the draining and subsoling of all such portions of the farm as require those primary, vital operations.

Wheat.—The very severe weather, which has continued with little intermission for many weeks, has very much retarded wheat sowing, and in many districts

where it has been sown the grain has rotted in the ground. As wheat may be sown with every chance of success during the early part of this month, if the land be found sufficiently dry, we would earnestly urge farmers to make every exertion to get in the usual breadth, taking care, as the season advances, to increase the quantity of seed.

Bere may still be sown in early and dry soils, as a grain crop, and in almost all soils for a soiling crop.

Rye may also be sown, on cold, backward soils, or mountain land, for either a grain crop or soiling.

Spring Vetches may be sown towards the end of the month, if the weather be open and dry.

Peas can be sown from the middle of the month, if the land be light and tolerably dry, with or without manure.

Beans may be sown on strong land, if not too wet, they require a liberal dressing of manure if sown on stubble land.

Plant out Roots for Seed.—This will be a good time to select and plant out the roots of turnips, mangels, parsnips, and carrots for the production of seed. Prepare a deep, rich, friable soil, well manured, in a fully exposed, unsheltered aspect, away from hedges, trees, or walls; select the largest, cleanest, and best formed roots, and plant in trenches—turnips and mangels, three feet trench from trench, and the roots two feet apart in the trench; parsnips, three feet by one-and-a-half feet apart; and carrots, two-and-a-half feet by one foot; and then cover the entire of the bulbs. It will be better to choose a stronger soil for those roots to seed in than that they grow in the last season. If more convenient, the roots may be left to seed in the land they grew in, without disturbing them; but in this case, it will be necessary to remove every second row, and every second root in the row; let the intervals be well cleaned afterwards, and the roots to remain be well earthed up. Cultivate but one variety of the same species on the same farm, otherwise the seed will be impure, and not to be relied on.

Grass Lands, whether intended for meadow or grazing stock, should be well top-dressed with rich composts, with as little delay now as possible; and all should be cleared of stock. As soon as the top-dressing is sufficiently dry, bush-harrow and roll.

Water Meadows require constant attention this month, remove every obstruction to the free flow of the water in the various canals and ducts, and keep the water constantly and evenly flowing. Change the water from one field to another once a week or ten days, during mild weather; but in the case of frost keep it still running as the tender grass suddenly exposed to keen winds or frost would be greatly injured.

Stall-fed Cattle should now be putting up flesh rapidly, and as soon as ripe should be disposed of.

Cattle of all sorts should be kept clean and comfortable, for no animal will thrive well, no matter how abundant its keep, wanting these essentials. Attention to these requisites, with moderate rations of good and wholesome food, will keep stores of all kinds, and milch cows, in a healthy and thriving condition, and free from black-leg and other diseases. Feed milch cows so as to keep them in vigorous health—neither too fat nor too lean—by moderate supplies of succulent food—sweet hay and fresh straw. Give no frozen turnips, and let each animal have free access to salt.

Ewes require like treatment; let them have dry lying, shelter, and a moderate supply of wholesome, nutritious food; avoid giving frozen turnips, but let them have free access to good hay and salt.

Fatting Wethers should have a liberal supply of good hay with their turnips and oil-cake or corn. Dry lying, and access to hay and salt, are the best preservatives against rot.

Pigs of all sorts should be well and liberally fed; and all not put up for fatting should have plenty of exercise; those fatting should have a liberal supply of grain, for a month at least before being slaughtered.

Manure.—Let the accumulation of manure be constantly attended to. Leaving the manure strewed about and ungathered, exposed to constant rains, which wash away, and drying winds, to evaporate its most valuable properties, should not be tolerated; let, therefore, no time elapse before it is gathered up and stored, in good-sized middens, or removed to those portions of the farm where it is intended for application to the different root crops, &c., mixed with light, dry, rich earth, banked up, and well covered at both top and sides, to preserve it from the action of the weather. Let the liquid manure be attended to and well husbanded; empty the tanks frequently, and top-dress meadows and grass lands with it, or pour it over the dung-heaps.

Odds and Ends.—Keep the thrashers busy, so as to supply the cattle with straw; attend to the repairs of fences and the formation of new ones. In all open, dry weather keep the plough at work, and in times of frost lead and carry out manure to the land it is intended to be used on; repair roads; quarry and convey limestone to the kiln, with fuel for burning it; scour out ponds and ditches; level old fences, mixing lime with the surplus earth; repair implements.